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at the foot, bustling to know "how the guid Madam fan hersel?" and terrified at the idea of entering the streets alone, she asked the good creature to accompany her.

"Troth that I wull, an welcome," returned Janet, "though the guid God kens, I wad e'en be o' sma' service, gin onie ane sud meddle to hairm ye!"

To be continued in our next.

For the Belfast Monthly Magazine.

IN the course of my reading, I lately met with the following maxims, extracted from a late French publication, entitled *Maxims and Reflections* on different subjects, both moral and political, by M. de L***. They appear to be founded on an enlightened experience.

A READER.

MAXIMS.

1. Treat Fortune as you would do a bad soil: do not disdain the harvest, however small it may prove.

2. The events foreseen by intelligent minds generally occur: but fortune always reserves two secrets, the epoch and the means.

3. Attracted by novelty, but still the slave of habit, man spends his life in desiring change, and at the same time he is continually sighing after repose.

4. *Ennui* is a malady for which labour is the remedy: pleasure is merely a palliative.

5. Baseness always endeavours to degrade that, which on the part of men is the most noble to confer, and the most pleasant to receive....well-merited praise.

6. Your greatest enemy is not always he to whom you may have done an ill office, for he may be generous: but if you have been offended by a coward, be assured that he will ever attempt your destruction, for he is afraid of your resentment, and fear never pardons.

7. Virtue is the triumph of generosity over interest.

8. Honour is the offspring of courage and of vanity.

9. Listen to counsel and brave criticism.

10. The great difficulty in education consists in keeping children under due submission, without at the same time degrading their characters.

11. The spirit of domination is first disclosed in early infancy, it diminishes during youth, and never returns during old age, but along with its other weaknesses.

12. The self love of fools is an excuse, but not a justification for that of men of sense.

13. When by any accident, flattery does not succeed, it is not its fault, but that of the flatterer.

14. The pride of men of birth would be the most foolish and insupportable species of vanity, were it not for the pride of upstarts.

15. My good friends, are you sure that ten years hence you will be able to recollect the names of all your present friends?

16. Fear and hope divide life; pleasure and sorrow occupy but a few moments of it.

17. What inconsistency! men are conducted even to death through fear.

To the Editor of the Belfast Magazine.

SIR,

READING the travels of Mr. Townsend, in Spain, the other day, the following passage struck me as forcibly applying to, and as clearly throwing light on the affairs of this country, as well as containing valuable hints on education, that I have copied it out, and send it for insertion to your very useful publication. I leave your readers to make their own comment, and I request them not to do so, without previous and dispassionate reflection. I am your humble servant,

EUMENES.

"When I directed my course towards Salamanca, it was with a view of paying a visit by appointment to the Marquis of Oviedo; but unfortunately for me, when I arrived, I found he was detained by illness at Madrid; this disappointment was the more vexatious because I had no letters, nor any prospect of being introduced. I ventured however to present myself to Doctor Curtis, President of the Irish College, who received me with politeness, took me under his protection, and during my ten days abode at Salamanca considered me as part of his family (the situation is then described, and Mr. T. goes on) The church is in common to both

establishments, and is built upon such a plan as must do credit to the taste, as well as to the wealth of the disgraced community (the Jesuits.) In the Irish College, three score Students are received at a time, and when these are sent back to Ireland, the same number from thence are admitted, to be, like them, trained up for the ministry; their course of education requires eight years. They are expected to come well founded in the languages, and of the time allowed to them in Spain, four years are given up to philosophy, the remainder to divinity. The mode of giving lectures is perhaps peculiar to themselves, but worthy to be followed in our universities. The Students have questions proposed for their discussion twice every day, and on these they are informed what books to read; then supposing the subject to admit of a dispute, it is carried on by two of them, under the direction of a Moderator, who gives assistance, when it is wanted, and guides them to the truth; where this mode of proceeding is not admissible, the Tutors, instead of giving formal lessons, employ themselves in the examination of their Pupils, and the business of instruction is thus greatly expedited. Dr. Curtis lives with his pupils, like a father with his children, and although in a state of banishment, seems happy in the discharge of his important functions. It is however much to be lamented, that he and they should be reduced to the necessity of seeking that protection in a foreign, distant country, to which they are entitled in their own; this kind of persecution is neither just, nor politic; it is certain that ignorance and bigotry have a strong connection.

Would you overcome inveterate prejudices? and are you anxious to banish superstition? let in the light; would you conciliate the affections of those who differ from you in their religious creed? no longer persecute: embrace them, and from enemies, they will become your friends; let in the light, and difference of opinion dies away; Catholics in the more enlightened countries, are no longer papists; their whole system is going to decay; and without claiming more than common sagacity, we may venture to foretel, that in proportion as the

limits of toleration shall be extended, all that cannot bear the light will gradually vanish, till the distinction between Catholic and Protestant shall cease. To hasten this event, the education of Catholics in Ireland for the purpose of the ministry, should not only be connived at, but should meet with all possible encouragement."

For the Belfast Monthly Magazine.

IN the present scarcity of flax-seed it looks as if Hemp could in some cases be substituted in the manufacture of the coarser fabrics, instead of flax. Last year the Linen-board published a pamphlet on the subject, and as in the present crisis, it has become of still greater importance, we hope some active measures will be speedily adopted by the Board to encourage the sowing of Hemp, and the manufacture of it into linen. In the mean time to give our aid to promote the publicity of the plan, we annex the fore part of their advertisement of last year, and give an Extract from the general view of the agriculture of the County of Suffolk, abridged from their pamphlet. In our next number we expect to resume the subject.

CULTURE OF HEMP.

Linen-board, March 1, 1808.

THE soil best calculated for raising hemp, is rich, loamy land, or bog thoroughly drained, well manured, and covered with lime-stone gravel, clay, or sand; but any soil that is moderately good, and in a proper tilth, will answer beneficially. A crop of potatoes in the year preceding, or rape, or turnips in the year in which the hemp-seed is to be sown, will be found a good preparation. A hemp crop will be found in general to prepare well for wheat.

The time of sowing is from February to the end of April. If the season permits, the farmer should not defer the sowing longer; but, like flax, it may be sown as late as the middle of May. Care should be taken to keep the birds off the land, till the seed vegetates.

The time of pulling is about thirteen weeks from the time of sowing: the leaves turning yellow, and the stalks white, are signs of its maturity for that purpose.